

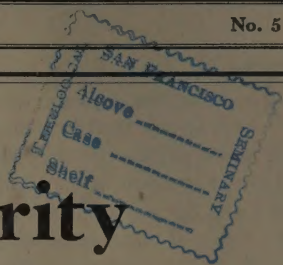
CHRISTIAN STATESMAN

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Wages and Prosperity



GOD is the outstanding protector of the wage earner. Man has always been inclined to despise and exploit Him but God has thrown about him the protection of divine justice expressed in his ancient law, the protection of economic law and in recent years a growing protection of civil law. One of the striking evidences of social advancement today is the increased recognition of the fact that fair dealing and elemental justice to the wage earner is the only sure producer and conservator of national prosperity. Economic laws are God's laws as well as are gravitation or cohesion and are as self enforcing.

If nothing else has come out of the present depression and period of unemployment than this understanding, we shall not have suffered in vain. We see now that it matters little so far as prosperity is concerned whether the wage earner is deprived of his portion of the fruits of industry, by low wages, or by stock watering and manipulation, cutting down the cost of production by mechanical devices while keeping up the selling price, seasonal employment or other economies in industry that reduce cost and swell dividends. The results are the same, depression, stagnation and want. Whatever diverts from the worker to the employer an undue and unfair portion of the fruits of combined industry, is fatal to the welfare of the whole nation.

In our vain imaginations we thought we could beat this economic law by new devices but the results have been the same as slave labor and low wages; our wisdom has destroyed the buying power of our

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land. At his day shalt thou give him his hire."

Deut. 24:14-15

best customer. When the great army of the wage earners could no longer take their accustomed share of the output of farm and factory, factories closed down, the wheels of rolling stock stopped, breadlines were formed and the demand for

hundreds of millions of charity relief confronted and startled us.

There is no cure for this but to give the wage earner again his rightful share. There is no prevention of the periodic recurrence of this, but to stop dreaming that we can beat this eternal law by some new and smart economic device. Over the laborer is written this divine mandate "Thou shalt not oppress an hired servant." We or any nation challenge the divine power when in any way we do it.

Industrial leaders thought that when labor costs were cut and dividends were piled up, that they were wondrous wise but God wrote over this in terms of stagnation and unemployment "Thou Fool. This day is thy prosperity destroyed." If American industrial leaders have so plainly read this hand writing on the wall that they will devote themselves to the promotion of a larger life for all the wage earners, instead of cynically telling them to sell their radios and automobiles and reduce their standard of living, well and good. If they have not learned this lesson we shall have a more severe one in the future.

Let them never dream again that they can do it by any new art or device not yet tried. The result will be the same. The larger life for all the people must ever be the aim of industry if it hopes to be permanently prosperous.

The Mormon Problem

By Rev. J. S. Martin, D.D.

THAT we may not presume upon the time or exhaust the patience of those who read what follows, we shall have to take it for granted that all are more or less familiar with what is known as the Mormon problem in our country. It may not be amiss however, by way of introduction to remind you that as the result of sixty years of warfare on the part of the people of this country—forty of it waged by the government itself—the Mormon hierarchs surrendered to our government in the years 1890 to 1896.

During these long years of prosecution there were no fewer than 2,000 Mormon priests imprisoned and the remainder of the priesthood driven into hiding; every principal man in Mormondom was disfranchised; every dollar's worth of Mormon church business property (\$50,000 excepted) was escheated by an act of the government to a fund designed ultimately for the public school system of our country—all this in punishment for their crimes and treasons. It was under treatment such as this at the hands of the government that the Mormon hierarchs were brought to surrender, absolute and unconditional. That surrender, while manifold in detail, was three-fold in general.

First, they promised that nevermore would they either teach or practice polygamy; that they would actually cease living with their then numerous polygamous wives—not cease supporting them, but cease living with them. There was a reason for that: There must not be brought into the world any more children outside the convention of human society, children who could not take their father's name or become legal heirs to their father's estate.

Second, they promised that nevermore would they use the church's money, as they had been doing, in violation of law, for the corruption of the channels of public communication, but that henceforth they would use the whole of it exclusively, distinctly and specifically for charitable, benevolent and educational purposes for the benefit of their own people.

Third, they promised that nevermore, *nevermore* would they attempt, as they had been doing, to establish a temporal kingdom in this world; that nevermore would they attempt to rule the state by their church, so-called. And as an evidence of their good faith in making this promise, they solemnly covenanted with our country that nevermore would anyone of the twenty-six ruling hierarchs of this system (who in the last analysis really constitute the system) hold, or even aspire to hold any office of public trust in this country.

These were the promises made by the Mormon hierarchs to our government, the promises exacted of them by the government as a condition of its cessation of their prosecution.

What did the government do with these hierarchs when they thus surrendered? It did with them exactly

what you and I would do with rebellious children, the moment they surrendered and promised henceforth to be dutiful and obedient. I should like to know what we could well do with such children other than fully and freely forgive them and do all in our power to make it possible for them henceforth to be and do all that dutiful and obedient children ought to be and do.

Precisely that is what our government did with these Mormon hierarchs. It released all who were in prison permitting them and all those in hiding to return to their homes in peace and in safety; it hushed the fears of their panic-stricken women and children; it reinfranchised everyone who had been disfranchised; it gave back every dollar's worth of property that had been escheated, gave it back to the Mormon prophet *in trust* for his people to be used as previously promised; it actually legitimized tens of thousands of polygamously born children in order that they might not have the slightest taint of a social wound; and then it gave statehood to their territories. Surely if penitent rebels ever had occasion for gratitude to this government it was these rebel leaders of this traitorous Mormon kingdom.

Did the Mormon hierarchs keep these covenants so solemnly made with our country? Are they keeping them today? If so there would be no occasion whatever for the penning of these words, no occasion in the slightest for the crusade that is being waged against them by the Woman's Auxiliary to the National Reform Association, or the Association itself. We do not hesitate to say and that without fear of successful contradiction, that they broke every one of these covenants, every day and every hour of the day. This violation went on for years under cover, until these hierarchs regained their former strength, boldness and defiance, since which time it has been going on more or less in the open, until it has become a veritable national menace calling, as we see it, for the attention of Christian patriots everywhere.

Our purpose in penning these lines is to demonstrate the violation of the aforementioned covenants. As you will recall, they are three in number—one relating to polygamy, another to money, and a third to politics. We shall consider these in the reverse order to that just named, *because* we would first have you understand something of the tremendous commercial and especially the political power of these hierarchs, by means of which they are able the better to extend and establish both the teachings and practice of their polygamy here and now established—the kingdom that is one day to be ruled in person by the Lord Jesus Christ when He shall have returned to earth and which meantime (and this is the significant thing for us) is being ruled by His divinely appointed and anointed representative in the head of the Mormon kingdom.

Note: This article will be followed in early issues by a discussion of the three covenants, in order suggested.

Uncle Sam—The Educator

By Caroline M. McBurney

(This essay won a prize in the contest on "The Bible in the Public Schools" put on by this Association last year. A contest in which there were forty-two participants from twelve states. The writer was a Sophomore in College, from Princeton, Indiana.)

UNCLE SAM had been carefully trained from his youth. He had grown up in an atmosphere of thrift and moral discernment. It is not strange that he desired his children to grow into manhood and womanhood worthy of their ancestry.

So he built the Little Red School House.

Uncle Sam still remembers the Little Red School House with pleasant satisfaction. In it many "giants and stalwarts in their day" were produced—the heroes that led in every great crisis. Its illustrious story has become immortal. The strong characters produced within its walls are a living evidence of a sound training in youth. Uncle Sam's first venture in education was a success. The Little Red School is a tradition of which he is proud.

Uncle Sam has reasoned thus: "I have a large family. In order that my family may prosper, my children must be trained in intelligent industry. In order for this intelligence to be of value my children must be of good character. Character is formed in early youth. My school must be a builder of character. It is my duty to see that my children are properly educated. Therefore, I shall send them all to school."

"Since character is essential to usefulness I shall teach morality. My children should know how to read and write and reason for themselves, of course, but most of all they must be morally educated. Without a foundation of morality, education is without value. It is worse than that, for without moral training, education of the mind is dangerous. Mathematics in the hands of an honest man is an asset; in the hands of a dishonest man it will be used for evil purposes. Therefore moral character must be my chief aim."

The Bible—His Textbook

Having reached this conclusion Uncle Sam did not hesitate in choosing his textbook of moral education. The Divine Book had

been the accepted standard of right and wrong all his life. Naturally he looked upon it as the perfect textbook, and so the Bible was given a place of honor in his Little Red School House.

When Uncle Sam's family outgrew the Little Red School House he provided more teachers and larger schools. He also broadened the course of studies, still keeping the Bible in its place of honor.

Then as years went by and the need further increased, Uncle Sam provided high schools to prepare his children for college and the problems of a more complicated social system. The Bible was read and taught in these institutions of education for many years.

Thus Uncle Sam found himself at the head of a great educational system. He viewed with satisfaction his beautiful and well-equipped school buildings and his strong corps of learned teachers. His achievements as an educator filled him with pride.

A Change Comes

In seeking improvements and in extending the course of studies, he allowed the teachers of his schools to do some experimenting in moral philosophies. These teachers, in whom Uncle Sam had great confidence, represented their philosophies as being more modern than the Bible, so the Scripture was discredited and replaced by these new studies. In some places a growing disuse of the Bible seemed to leave the way open for these experiments.

Uncle Sam, in his enthusiasm for education advancement, accepted these philosophies as a decided improvement. Therefore it was with a distinct shock that he became conscious of an alarming breakdown in moral character.

Among the best educated of Uncle Sam's children appeared a class of young men and women who practiced all manner of crimes in the name of education. They were acting upon a theory that permitted them even to commit murder if by so doing they might increase their own knowledge or experience. They were able to make a plausible defense for they had been taught some such theory in their schools. Whatever may have been the cause, crime was becoming

rampant, and not a few criminals were from the youth who boasted a higher education. More prisons were built and became overcrowded. Revolts and riots in the prisons shocked the community. Lawbreaking was becoming a fact that threatened to wreck the family.

"What can be the meaning of all this?" Uncle Sam asked himself.

Uncle Sam Finds The Answer

On investigation he found that there had been a gradual moral decline extending over a long period of time, and that the present moral degradation was not a sudden collapse. Therefore, he reasoned that it had not been caused by any new or strong temptations. In fact he learned from reports that there had been a steady increase in crime for almost half a century.

Crime, to Uncle Sam, meant the failure of character. Such widespread failure of character, among people whom he had educated, certainly meant that his plan of education was at fault. He remembered with what pride he had pointed to his school as a place where his children were being taught the moral standards that would bring honor and strength to his family. Could it be that his school was a failure? For if it did not develop good moral character it had certainly failed in its purpose. Yet he had considered his school system almost perfect—and certainly it was progressive. Wherein was it lacking? "What influence," he asked, "is needed in education to develop moral character?" He decided to consult some trustworthy authorities.

The Catholic Encyclopedia read, "Sound moral instruction is impossible apart from religious education." The Central Council of American Rabbis stated that, "the ultimate sanction of morality is in religion." "Education without character is dangerous," said Coolidge. Roosevelt put it, "A man trained in mind but not in morals is a menace to society." Babson's simile read, "To impart information, without character, is like giving a pistol to a child." Finally Uncle Sam, who was still old-fashioned enough to read his Bible,

(Continued on page 7, col. 3)

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To The Supreme Court

Has a state of the United States a legal right to exclude the Bible from its public schools? Can a state through legislative enactment or by rule of its Board of Education require the daily reading of the Bible in the schools? Can a state establish Bible study courses in its schools and can instruction in these courses be made compulsory? These are some of the questions relating to the use of the Bible in the public schools which, it seems, the Supreme Court of the United States will soon be called upon to decide.

Certain citizens of the state of Washington petitioned their State Board of Education to include in the curriculum of the public schools of the state daily Bible reading and Bible teaching. The matter was given consideration by the Board which refused to act on the petition on the ground that it involved a constitutional question. Thereupon the petitioners took their case to the Supreme Court of the state asking for a Writ of Mandamus on the Board requiring it to act favorably on their case. This the Court refused to do giving as one of their reasons that under the constitution of Washington the Bible could have no place in the public schools of the state. They appealed for a re-hearing which was granted and their petition was again denied. Thereupon they appealed to the Supreme Court of the United States and this appeal was granted. It is the intention of the petitioners and their attorneys to press this matter to a final issue before the highest court of the land.

The Christian Statesman and The National Reform Association are deeply interested in this case. If the case is brought before the Supreme Court in such a way that

the merits of this whole matter of the right of the state to use the Bible in the public schools for the purpose of developing the character of its youth and, we believe it can be so brought, it is of profound and far-reaching importance.

As Washington under its constitution according to the Supreme Court of the state has excluded the Bible from all its public schools the question of whether its constitution in this respect denies fundamental rights of its citizens guaranteed by the Constitution of the United States and by other fundamental documents of our nation will in all probability be decided and the decision will effect all those states which have excluded the Bible from its schools. We believe the case to be of such importance that the friends of the Bible in the schools throughout the country should lend their support to the citizens of Washington who have initiated this movement.

The Tyranny of Atheists

American atheists never seem to tire of whining about the intolerable oppression which Christian laws inflict upon them, when such laws require them to abstain from blasphemy or insolent abuse of other men's religious beliefs, or when public halls are closed to them or they are required to take the ordinary civil oaths and are excluded from some privileges when they refuse.

Yet Christian laws allow them to organize, speak, publish and disseminate their opinions, to believe whatever outrageous ideas they please if they conform to the standards and practices of Christian society in their expressions of opinion.

But when atheists secure control as they did in Paris in 1793 and as they have done in Russia today they at once begin an aggressive and despotic attempt to stamp out every sort of religious belief. The religious laws adopted April 8, 1929, by the Soviet government are frankly aimed to suppress all religion. They forbid any citizen to belong to more than one religious organization and count a local church and a denominational organization as two. They deny corporate rights to any religious organization. Such organization is forbidden to establish or disburse any mutual aid funds or to give material aid to its members or to organize any subordinate societies, clubs, or Bible classes. Religious

instruction is forbidden in any school except the theological courses given in the state supported universities. Such organizations cannot establish any central treasury or have any legal possessions of any property or conclude any sort of contract. The Soviet government has established a five-day week and Saturday and Sunday are abolished after the close of the current year and one-fifth of the population is to rest each day of the new five-day week.

By these laws they propose to destroy every vestige of religion in Russia. Sooner perhaps than they realize "He that sitteth in the heavens shall laugh" in derision of their folly. Evidently these men learned nothing from the fiasco of the French Revolution. In the meantime it is the duty of every Christian in the world to pray continually to God that in his own way and in his own time he will break the grip of this atheistic despotism and free His people from their tyranny. And above all pray that they be kept from the spirit that would subject atheists of other lands to equally unjust tyranny in retaliation.

Where the Money Comes From

Mrs. Robinson of Virginia wants to know where Mrs. Sabin of New York gets the coin to carry on her booze boosting campaign in such a magnified scale. So do we, but we don't expect her to tell us the truth about it. If we want that we shall have to retain Mr. Van Dyne or Sherlock Holmes.

A few weeks ago we saw a letter that carried a subscription card, asking for money to carry on this anti-prohibition campaign as conducted by the Association Against the Prohibition Amendment. It might have been a real attempt to secure funds, but why send it to a Presbyterian clergyman? It would rather suggest a smoke screen behind which they can receive contributions from the wine-growing nations which have recently organized under a multilateral treaty to oppose Prohibition. News came across the water about a year ago of meetings held in certain German and Austrian cities where subscriptions were taken to help fight Prohibition in the United States. Probably British and Canadian distillers would not be found to be entirely absent from this list of contributors, and doubtless their friend

The Michigan Bible Bill

ON March 24th, Hon. Ate Dykstra introduced the following bill into the Michigan Legislature to help beat back the crime-wave:—

"The teacher in charge shall provide for the reverent daily reading of a suitable portion of the Bible in all class rooms or assembly rooms of the public schools, and prayer may be offered or the Lord's prayer repeated; but no pupil shall be required to participate, and, upon written request of a parent or guardian, any pupil shall be excused from the room during said Bible reading and prayer."

The purpose of the bill is not to supplant but to supplement the work of home and church, to help every child to become a good citizen, to meet the request of the Michigan Crime Commission "that the public schools by legislative enactment be required to give instruction in matters of character, morals and law observance." Religion is the best foundation for moral character, and the Bible, in any version, is the best text-book on character building.

Required Bible reading is not to protect the Bible or to force religion, but to protect children in their right to have them, to stop aggressive minorities from pushing the Bible out of the schools, as they do when its use is left to the option of the teacher.

and ally, Raskob, will out of the fervency of his zeal, contribute more of his millions to destroy "this damnable affliction of prohibition." And it is our guess that every brewer, every "high up" in the bootleg rings, and the fools in the alcoholic distilling business (the wise ones don't want the drink end of the business restored) will come down handsomely to help Mrs. Sabin.

One thing she will never be able to show is a dollar bill of this money wrapped up in a prayer for the welfare of all men and given out of love for the weak and the poor of the land and a sincere desire to promote the Kingdom of Christ on the earth.

Until she shows that, her work will carry with it the odor of a diabolical commercialism mingled with a pitiful thirst. This in the end will drive America's true motherhood away from her organization.

Religious liberty is protected. Teachers may read the Bible or obtain volunteers. Children may have the Bible or let it alone. Comments are left to the good sense of the teacher. A teacher using the Book improperly will soon hunt another job.

The Michigan Supreme Court, in 118 Mich. 560, defended a compulsory Bible-reading law with a conscience clause, and called a man who opposed it "intolerant." That decision is a powerful argument for the Dykstra Bill.

The Michigan crime-wave demands the Bible bill. Tested by ratio of convicts to population, Michigan is the most lawless state in the union except Nevada. Since 1904, Michigan has increased in crime more than any other state, and cannot build prisons fast enough. For ten years the Legislature has considered every scheme known to man to check the crime-wave except to train children so that they may not become criminals. The Dykstra bill suggests that plan. Nations with secular public schools have crime-waves—France and the United States. Nations with religious public schools have no crime-wave—England, Germany, Scandinavia.

Webster said, "The right to punish crime involves the duty to teach morals. It is inhuman to punish men without first teaching boys. Law makers who favored the death penalty must support the Bible bill.

Roosevelt said, "A man trained in mind but not in morals is a menace to society." Universal mental training compels universal moral and religious training. The state must do both or neither.

Michigan has daily religion in her Legislature, weekly religious services in all insane hospitals, and seven chaplains and Bibles giving "moral and religious instruction" by requirement of law to her convicts and delinquents. Religion in state house, mad house, prison house and not in school house is sheer madness.

750,000 Michigan school children, two-thirds of all, attend no church, Protestant, Catholic, Jewish. Churches cannot reach them and the state cannot compel parents to train them. The criminals of 10 to 20 years hence are now innocent school children, part of the vast unchurched throng. To give them

a fighting chance and to protect property and life, Michigan must offer them the Bible at school. With multitudes of such children around his own church that his church fails to reach, how can any church man of any faith oppose the state giving them a little religion at school? The non-religious public school breeds religious indifference and atheism, hurts all churches and, if continued, will destroy civilization. The crime-wave proves that fact.

The Bible was always used in schools until minorities forced it out. Now thoughtful citizens, urged on by increasing crime, are putting the Bible back into the schools and hold it there by compulsory law. Twelve states and half the great cities now have such laws, passed mostly within ten years. They like them, and when tried for a time, crime is less. Over 43,800,000 people now live under such laws. Massachusetts Pennsylvania and New York City have read the Bible daily for many years in all schools. The two states have less than a third as much crime, in proportion to population, as Michigan. New York City has less than half as many homicides, in proportion, as Detroit.

Only the Bible in the School House Will Beat Back Crime

Whether or not this bill—House Bill No. 380—becomes law will depend upon Michigan citizens who favor its passage. If they communicate with their representatives in the Legislature urging its passage it will pass. If not the likelihood is it will fail. We urge all our friends in Michigan to write to their representatives in the Legislature—in the House and in the Senate—urging them to vote and use their influence on behalf of the bill and to have groups and organizations with which they are connected pass resolutions and send same to their representatives. Address all communications to the State House, Lansing, Michigan.

"Hold fast to the Bible as the sheet anchor of your liberties. . . . To the influence of this Book we are indebted for all the true progress made in our civilization, and to this we must look as our guide in the future."—Ulysses S. Grant.

Association Activities

Hon. John A. McSparran, Secretary of Agriculture in the Cabinet of Governor Pinchot of Pennsylvania, who eight years ago was a candidate for Governor on the Democratic ticket against Governor Pinchot, was secured by The National Reform Association for two addresses in Beaver County, Pa., on Sabbath, April 19th. In the afternoon he addressed a county-wide Rally in the First Methodist Episcopal Church of Beaver Falls, attended by a large and representative audience, on "The Sabbath—A Holy Day Not a Holiday." He stands foursquare for maintaining the Lord's day as a religious institution and our civil Sabbath laws which protect it both as a day for rest and worship. In the evening he spoke at a union service of New Brighton churches held in the First Methodist Episcopal Church on "Strict Enforcement the Only Solution of the Prohibition Problem." Both were great addresses and made a strong appeal to his hearers.

Dr. Martin recently spent five days on an Eastern trip in the interest of The National Reform cause. On April 10th he conferred with Washington, D. C. attorneys in reference to a case which is being brought before the United States Supreme Court involving the right to use the Bible in the public schools. On April 11th he attended a meeting of the Executive Committee of The National Conference of Organizations Supporting the Eighteenth Amendment at Washington. The main purpose of this meeting was the selection of a Board of Strategy to have charge of the matter of securing dry planks in party platforms and the nomination of dry candidates for the 1932 national campaign. Good progress was made in the selection of the members of this Board. It is expected the remaining members will be chosen within the next few weeks and the first meeting of the Strategy Board held the latter part of May. On April 12th he spoke in two Philadelphia churches and on the 13th addressed a luncheon attended by a representative group of Philadelphians in the interest especially of the local auxiliary of the Woman's Auxiliary to The National Reform Association. On the 14th he attended a hearing before the Law and Order Committee of the Sen-

ate of Pennsylvania at Harrisburg on a bill to legalize Sunday concerts.

A flood of Sunday bills—at this writing twenty-four—to weaken or destroy the present Sabbath law of the state are before the Legislature of Pennsylvania. One of these—a bill to legalize Sunday baseball—was voted on by the House sitting as a committee of the whole and carried by 103 to 99. Should it finally pass the Legislature, we feel confident Governor Pinchot will veto it. Nevertheless the situation is becoming extremely dangerous and unless the Christian citizens of the state put on a great educational campaign for the Sabbath and our Sabbath laws, Pennsylvania will lose her 1794 Sabbath Law in the near future. Mrs. Ella M. George has been representing our Association at the Legislature.

Since the introduction of the Bill for required daily Bible reading into the Michigan Legislature, Dr. Fleming has been working with untiring zeal on behalf of its passage. He has been speaking, writing, interviewing influential citizens in the state on its behalf and also calling on a number of persons in different cities to secure funds necessary to carry on the work to secure this bill's passage. Our office has been cooperating by sending letters and a newly published leaflet on the Michigan Bible bill to pastors, Woman's Christian Temperance Union and other religious and civic leaders of the state, to the Committee of seventy members on the Bible in the Public Schools and to our National Reform constituency throughout the state of Michigan. Let it be the prayer of our readers that all these efforts will not fail, that the Bill will become law and the 1,128,000 youth in Michigan's public schools thus be brought into daily contact with God and His Word.

A luncheon attended by thirty-three persons most of whom had not previously been identified with The National Reform cause, was held in the Normandie Hotel, Philadelphia, at noon on April 11th. Among these persons representing many religious denominations and groups, there were persons of large influence and in positions of leadership in religious or-

ganizations of the city, such as the following: Judge Viola Fahnestock, Mrs. Darrow McKenzie, Elsworth Jackson, who for many years was President of the Christian Endeavor Union of Philadelphia County, and Mr. Stone, who is just assuming the duties of the Presidency of this Union.

Dr. Martin, President of The National Reform Association, spoke on the history, principles and present day activities of the Association. Mrs. Lulu Loveland Shepard, on the need for the work the Association is carrying on against Mormonism and Mrs. S. E. Greer, President of the Philadelphia Woman's Auxiliary to The National Reform Association, on the work of this organization and the field Philadelphia affords for extending its work. A genuine interest was manifested by all present and friends were won for our cause and new recruits to the Auxiliary.

The success of the luncheon was due to the untiring efforts of Mrs. Greer.

Recently she has given much time to the promotion of the Auxiliary. She has spoken before a number of Woman's Missionary Societies of the different denominations on the Mormon question and has invitations to speak before others. Societies in Philadelphia desiring an enlightening address on this subject, on the Bible in the schools, or other National Reform subjects will do well to communicate with Mrs. S. E. Greer, 206 South 43rd Street, Philadelphia.

Following are the officers of the Philadelphia Woman's Auxiliary:

President:

Mrs. S. E. Greer

Vice-President:

Mrs. Violet E. Fahnestock

Secretary and Treasurer:

Mrs. Darraugh Mackenzie

Executive Committee:

The officers and

Mrs. H. Clay Ferguson

Mrs. H. Childs Hodgens

Mrs. Joseph M. Steele

Mrs. F. L. Stewart

Mrs. John H. Minnick

Miss Anna A. Milligan

Mrs. F. R. Agnew

Mrs. F. M. Wilson

Mrs. Shepard's Letter

The campaign against the growth of the Church of Jesus Christ of Latter Day Saints (Mormon), which we began early in January, came to a close April first in the city of Philadelphia. Many friends

have been made for The National Reform Association; earnest preachers have been lifted in our behalf; cooperation of ministers and women's organizations and the splendid support of the County Woman's Christian Temperance Union, have made our work in Philadelphia much easier and more successful.

As a result of these activities, there has been organized a Woman's Auxiliary with Mrs. S. E. Greer as Chairman, and Mrs. Greer is giving much of her time and splendid ability to continue the note of warning as she appears before Missionary Societies and presents her valuable and illuminating information on the growth and power of Mormonism in "the City of Brotherly Love."

We are now located in New Brunswick, New Jersey, where for some time the Mormon elders have been very active. We will continue to arouse the Christian people in this vicinity to the dangerous menace of Mormonism until our message has reached the entire community.

The heads of the Mormon church are greatly concerned over the dwindling of the number of missionaries in the past eight or nine months. It has become a difficult matter to dispose of this reduced number so that they may take care of the various fields of labor in which their services are required. It has become necessary to use the local brethren in localities where a branch church has been started. It seems evident to the leaders that these local brethren and sisters are hardly well enough grounded in the faith to carry the message, as are the western missionaries who have been born in the faith. At every meeting of the "Saints" they urge the need for more missionaries to carry the word, to spread the literature and to bear their testimonies to the people.

A new amusement and dance hall has just been completed adjoining their chapel in West Philadelphia, 504 South 41st Street. The opening social in this building was a party given to the "first returned" missionary of Philadelphia. This boy is a local convert of that city and has just returned from his first mission of carrying Mormonism to the people of another state.

For those who contend that polygamy was forever abandoned in 1890, when the famous Woodruff Manifesto was issued in order that Utah, then a Territory, could be admitted into the Union, I hold

in my hand a recent clipping from a Salt Lake City paper telling of a man of prominence who had just died and after telling of his birth and official position in the church, the article says, "He is survived by his widows" and they are listed. Further on there is a list of his "full brothers and sisters." His father was a polygamist, so the paper could not give space to the names of his half brothers and sisters. In line with the above, we see that Heber J. Grant, president of the Mormon church, at the conference held in the Salt Lake City Tabernacle in April says, "Despite the repeated warnings against polygamy, it has become necessary for him to call attention publicly that some of the members of the church are persuaded to contract plural marriages much to his sorrow and regret." It has been forty-one years since Woodruff issued his famous manifesto for the Mormon church to give up polygamy; yet, today, the President of that church admits it is still practiced. I wonder how many years will elapse before this heathen practice is abandoned.

Another clipping bears in great headlines, "Southern belle sues Mormon elder." She tells graphically of meeting this elder and how he converted her to his faith and later they were engaged, but owing to his limited finances, he could not marry her openly. How he appeared one day with his Bible in hand and he himself pronounced the marriage service, saying that the ceremony was the prescribed one of the Mormon church. He left later for Salt Lake City to supervise the making of his talking picture "Corianton," and shortly thereafter she had a shock in the form of an announcement of the engagement of her supposed spouse to a Mormon maiden whom he later married. Hence the suit for \$250,000.00.

New York, Chicago or Philadelphia are not ahead of Salt Lake City, the city of "Saints" for papers say that vice is rampant in the Utah capital; and the mayor, a Mormon, has recommended the discharge of the chief of police and of the police department. He says vice is running wide open and that there seems to be a close connection between the police and the vice element. The mayor presented his findings to the city commission which refused to act unless he produced his investigators to testify at a formal hearing. This he refused to do as that would expose

them to danger at the hands of gangsters. So this holy city of the "Saints" is having its troubles.

UNCLE SAM—THE EDUCATOR

(Continued from page 2)

found in it this passage: "The fear of the Lord is the beginning of Wisdom." "Then," said Uncle Sam, "there must be a lack of religious instruction in my school." He did a little research.

His investigations had not progressed very far before he discovered that these educated criminal youths came almost entirely from a group who had not received religious moral training.

Following this revelation he found that the Bible had, in large measure, been crowded out of his public schools. Crowded out? Perhaps a little worse than that. It had been deliberately put out of some of them. His most striking observation was that this movement of thrusting the Bible out of the public schools had begun just about twenty years before the notable increase in crime. This, he observed would tend to confirm his conviction that religious teaching is necessary to the building of good character and that character is formed in youth.

He Looks Deeper into Causes

With all this in mind Uncle Sam began a systematic investigation of the causes of the neglect of moral education in his schools.

"Why," asked Uncle Sam of himself, "has the Bible been excluded from my schools?" After considerable research and observation, he was ready to summarize the matter for himself. This was his soliloquy:

"I find that most of my children may be divided into five groups in regard to their attitude to the Bible in my schools.

"The first group think that the public school is no place to teach religion. They think that the Bible is owned by the church and that children should be taught morals at home or in church.

"Many of these people appear to be substantial members of the family and they exert a strong influence. They form a large part of the opposition to the Bible in the schools.

"It is easy to see the fallacy in these arguments. First, the Bible is not the exclusive property of the church. No nation, no people, no religious body, no cult nor class, and not even the church may lay

exclusive claim to the Divine Book. It is God's Book to send it where He may please, and 'it shall prosper in the thing whereto I sent it.'"

"Second, the Church cannot reach the children as can the schools. In 1926 the United States Bureau of census reported that less than one out of five of our total population was being reached by the Sabbath Schools. Of the children of school age it amounted to only one out of three.

"More than that, I cannot make the church responsible for the moral training of my children. I made my schools independent of the churches. In doing this I have assumed the responsibility for the proper training of my children. The church has its work, the home has its work. They do not take the responsibility for moral training away from me. They cannot do my work any better than I can do their work.

"The arguments of this first group are easily answered and they are people who are open to reason, so we will reason with them. I must make note of the fact."

"The second group do not believe in the Bible. In fact they do not believe in any religion, so they say, and they do not want their children to be taught from God's word.

"These people call themselves atheists. They are destructionists rather than constructionists. They make much noise but little music. They contribute nothing toward character building. Therefore they can hardly be considered as an asset to the family.

"This group is small but must not be overlooked. The people included in it manage to blind many with their propaganda. Their falsehood should be met with the truth, and the truth will prevail."

"Then there is the third group whose church seeks to keep the Bible out of the public schools. This church has schools of its own which are not under the control of the whole family. Therefore the friends of these schools, for their own advantage, help to pass laws forbidding the use of public money for religious education in the public schools.

"Many in this class are morally upright. Yet I fear that their interests are not primarily for the peace and unity of my family. They claim for their church the only right to teach the Bible and that is not the only way in which they would like to interfere in the administration of our family affairs.

"This group is selfish in its motive. Not only that, but the motive is deep-seated after centuries of teaching and it will therefore have to be silenced by a majority of opposers. They are not, however, to be greatly feared by an awakened people for if we understand their motives, their influence will be comparatively small."

"Fourth, there are many who would favor the Bible in the schools, but who are so non-aggressive that they have done nothing to keep it from being crowded out.

"This easy-going multitude simply awaits a leader. It is easily swayed and if tactfully handled, may be quickly won."

"Finally there are the people who believe that the Bible should be taught in the schools and that universal instruction in its law is the only way to insure a foundation for moral character. These people have strong convictions and their influence is correspondingly great. It is mainly due to their efforts that in many schools the Bible is read and taught in spite of antagonistic propaganda.

"These people form the class of forward-looking citizens of my family. They are morally sound in word and deed, deeply and practically religious, a distinct asset to the community. They form the foundation for my help in this time of trial."

"In my investigations I have found that moral training must be restored. But to do this opposition must be silenced and conviction must be strengthened.

"The real enemies of the Bible in the public schools are mainly those who are opposed to its use anywhere. The united efforts of the real friends of the Bible would soon make this evil influence of little effect. Our task therefore is to enlighten those who have misunderstood the work and purpose of my schools; to bring those who are careless to an understanding of their responsibility; and to encourage those who have been faithful in their conviction.

"We must apply ourselves diligently to this task in order that we may train our children in character and that moral delinquencies may disappear."

* * * *

Twenty years have passed in which Uncle Sam has carried out his new resolution. He is seated in the midst of his happy family. A new generation has grown to maturity and they are asking his per-

mission to tear down an empty prison, and build a University of learning in its stead.

A Modern Miracle

"Children," said Uncle Samuel, "you are the reward of all my efforts. My fondest hopes are surpassed in you. A generation of Bible teaching in our public schools has worked a miracle. Yes, you may do away with the prison and build the University on one condition. That is, that the teachers who will graduate from this institution will be qualified to carry on the instruction of our young people in the moral teachings of the Bible as they have been taught for the last twenty years. They should be able to adapt these old teachings and standards to the problems of our complicated civilization."

To this condition they promptly assented. One of them offered a further suggestion.

"What about including a compulsory course in Bible morals for all students?"

Uncle Sam's deep gaze became thoughtful.

"Compulsory?" he answered. "I don't like the word." He paused, then continued. "The study of mathematics is universal. We do not speak of it as compulsory. Does not the study of morals come upon an even higher plane than that of mathematics?"

"You know," said one of this new generation, "how anxious we are to carry out your desires."

Uncle Sam replied, "But that is not enough, for it is really I who am carrying out your desires. Since all my children share in the government of my family, they partake of the quality of kings. While the Bible is the perfect book for the common duties of life it is even more necessary in view of the greater responsibilities on which hang the destinies of the whole group. So the Bible has been specially dedicated as the guide for the king. 'And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book . . . And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children. . . .'"